THE INTERCONNECTEDNESS OF RELIGIOSITY AND TEACHERS' EFFICACY IN THE CHARACTER EDUCATION IN INDONESIAN ISLAMIC INTEGRATED SCHOOL

Salamiah Sari Dewi[1],
Sutrisno[2],
Abd. Madjid[3i]

[1]Student of Islamic Education Psychology Doctoral Program,
Universitas Muhammadiyah Yogyakarta,
Indonesia,
Lecturer in the Faculty of Psychology,
Universitas Medan Area,
Indonesia
[2]Universitas Islam Negeri Sunan Kalijaga Yogyakarta
Indonesia
[3]Program of Islamic Educational Psychology
Universitas Muhammadiyah Yogyakarta
Indonesia

Abstract:

This article attempts to overview literature on religiosity and its relatedness to teachers' efficacy which have become the most significant trait to possess. It is also due to the skyrocketing number of integrated Islamic schools in many parts of Indonesia where the needs of teachers with religiosity attribute exist. The school curriculum which also emphasizes the Islamic values and character education which follows the Prophet Muhammad SAW requires the expertise from teachers who are not only assessed from the teaching method and experience but also the quality of in-depth understanding to religiosity both as a pedagogical notion as well as the application in the real life. The article will highlight both empirical and theoretical studies presented to define and explore the issues of religiosity and teachers' efficacy. Thus, this review will mainly address topic on the reciprocity of the religiosity in teachers' efficacy in Indonesian integrated Islamic schools.

Keywords: character education, integrated Islamic schools, teachers' efficacy, religiosity

[i] Correspondence: email salamiahsaridewi@gmail.com, trisno_63@yahoo.com, abdulmadjid@umy.ac.id

1. Introduction

The importance of self-efficacy of teachers in their teaching profession is predisposed by many variables from age, teaching experience to teacher's religiosity. The latter factor has become more momentous with the presence of integrated Islamic schools in many parts of Indonesia particularly in North Sumatra province. It is due to the fact that in the context of the Islamic point of view, there are prerequisites of the teacher's religiosity where faith and devotion become the basis of self-confidence. This is also reflected by the notion of religious character which believes in the example of the Prophet Muhammad's especially of his attitude and behavior in daily life, such as honesty (*siddiq*), trustworthy (*amānah*), communicating well (*tablīg*), and intelligent (*faṭānah*).

During the past three decades, the world of education in Indonesia has witnessed new arrivals, the Integrated Islamic School (SIT). Integrated Islamic School (SIT) is one of the schools that is focused on the formation and development of religious character (Rohmawati, 2019). SIT is a school that combines both general education and religious education into a curriculum in the organization of education. SIT applies the concept of Islamic education based on the Qur'an and Hadith. The emergence of SIT in the world of education in Indonesia seems to be applauded positively by the general public of Indonesia. This can be seen from the increasing numbers of SITs that have sprung up throughout Indonesia, especially in urban and sub-urban environments.

Up to the present time, there are more than 1,000 SITs that are incorporated in the Integrated Islamic Schools Network (JSIT), and there are approximately 10,000 SITs that are not structurally incorporated in JSIT. JSIT is an organization that brings together SIT throughout Indonesia (Ratnasari and Suradika, 2020). JSIT has a function as a leading supervisor who conducts assessments, supervision and coaching to the concept of SITs particularly those schools which join in it. However, it is known that not all SITs are required to enter JSIT; it is only SITs who are willing are included in the JSIT membership.

The skyrocketing number of SITs shows that more and more people have entrusted in the model of SIT as a place for their children's schools (Jihadi, 2020). The affirmative and enthusiastic response of the community to send their children to SIT is a manifestation of the community's lack of satisfaction with the existing school models. SIT is deemed to be able to provide the needs of Indonesian people who keen on the presence of an Islamic-based school which also embodies contemporary and in accordance with the current modern development (Kurniawan and Ariza, 2020). The community expectations in sending their children to SIT is not only affected by the willingness to improve the excellence of Islam but also to educate and prevent their children from various juvenile delinquency behaviors, such as fighting, drug abuse, and promiscuity that can endanger the future of children and adolescents. SITs have been known to be offering firm treatments on these kinds of rule breaching.

The curriculum implemented by SIT is basically a curriculum adopted from the curriculum of the Ministry of Education and Culture of the Republic of Indonesia with various amendments. When viewed from the curriculum structure, SIT is an integral part

of the national education system (Waliulu and Assagaf, 2020). SIT accepts all subjects from the national curriculum. The curriculum compiled by the National Education Standards Agency (BSNP) which was then used as Minister of Education and Culture Regulation No. 22 of 2006. Where in the regulation there are 8 subjects for elementary school students (SD) plus local content and self-development, 10 subjects for junior high school (SMP) plus local content and self-development, and 15 subjects for school upper secondary (SMA) coupled with local content and self-development.

Apart from the curriculum, the qualities of the teachers have become the main consideration. It is because the role of the teacher has been considered significant in realizing the vision and mission of the SIT. The teacher as a prominent entity is the most responsible in teaching common subjects as well as religious subjects. The teacher is deemed as the key to the success of the educational process at SIT. To realize this, teachers are required to have both pedagogical and professional competencies. The main indication of teacher competence and confidence (self-efficacy) lies on their ability to transfer knowledge and instill religious values to their students (Suyatno, 2013).

It is beyond than only conveying general subjects as well as religious subjects; teachers are required to act as educators and at the same time as moral guides (*murabby*) whose duty is to inculcate religious moral values to students (Mauluda, 2018). Therefore, they treat students not only as schoolchildren, but also as partners to develop knowledge and deliver messages (Suyatno, 2013). Therefore, this study was conducted to empirically and theoretically explore the topics of the interrelation of teachers' efficacy in developing student character education, particularly with a facet of religiosity in the perspective of Islamic psychology held for Integrated Islamic Schools (SIT) in the province of North Sumatra. The sub sequential parts will be presenting the definition of both teachers' efficacy and religiosity theoretically and the relatedness of both terminologies particularly in the world of teaching profession. The latter part will discuss the earnestness of religiosity aspect of teachers in Islamic integrated schools.

2. The Imperative of Teacher's Efficacy in Character's Education

With the increasing insistence on education reform in this country, quality teaching and teachers are one of the most talked about matters that must be wisely addressed. Teachers and schools are increasingly demanded to meet education standards. More specifically, in the context of education and schooling in Indonesia, the quality of teaching needs immediate responsiveness. It has long been recognized that teaching efficacy is an important factor in the development of quality human resources and is even used as an indicator in determining the human development index (HDI) (Setiadi, 2007).

According to Bandura (1997), one's belief in succeeding or in carrying out a task or goal is called self-efficacy. Self-efficacy of each person is governed by the context and specific tasks. One can be sure to do a particular task, but not sure of the other tasks. The teacher's self-efficacy is the belief that the teacher has the capacity to get students involved in teaching and learning activities, even though the student has difficulty or is

less motivated to learn (Guskey & Passaro, 1984). In addition, teacher self-efficacy is also defined as the confidence that teachers have to design and organize teaching and learning activities that can achieve predetermined educational goals (Skaalvik & Skaalvik, 2007). The teacher's self-efficacy has been long known to influence academic achievement, and student learning motivation, teacher teaching quality, teacher psychological well-being, teacher achievement, job satisfaction, and teacher work commitment (Zee & Koomen, 2016, Klassen & Chiu, 2010).

The low teacher self-efficacy can result in teachers experiencing difficulties in teaching, at risk which include work stress (Betoret, 2006), as well as having low job satisfaction (Klassen et al, 2009). Teachers who have low self-efficacy will hesitate in performing which lead to being unable to finish the assigned tasks. They are also not eager to carry out the task, feel unable to do the task and feel in despair when experiencing difficulties in carrying out the task. Subsequently, the low efficacy of teachers in teaching has a significant impact (Wahyuni & Mustikawan, 2015). Tschannen-Moran & Hoy (2001) states that the impact on education in general is the impeded development of the world of education due to practitioners who are not ready with the challenges ahead that demand a lot of innovation and change to be more advanced.

Creativity in the world of education, especially in terms of methods and media, will stop because the teacher who is the spearhead of the implementation of the learning process in class is always hesitant and does not dare to develop such things in the classroom (Paek and Sumners, 2019). In addition, the teacher who acts as a motivator and role model for students is not capable adequately to shape the character of their students to become confident and resilient in the face of obstacles and difficulties. Weak human resources in education will only produce generations who are quickly discouraged, hesitant, and weak in facing life's challenges, fearful to compete.

Tweed (2013) also states that the negative impact on school performance will also be felt, because the target of teacher professionalism is not achieved. The implication is that teacher performance is not optimal because the condition of washed up human resources in facing obstacles will hamper the results. It has also an influence on students who will not be ideal in following lessons and character development in schools. Research conducted by Lowe (2013) found that teachers with high efficacy have an important role in the education of their students, especially character education. In addition, research by Begum & Hilmi (2018) in India shows that teacher efficacy contributes to student success in learning activities by 88%.

The understanding of character according to Michael Novak (in Likhona, 1991) is a compatible mix of all good traits identified by religious traditions, literary stories, sage people, and a collection of common-sense folks in history. Meanwhile, Muslich (2011) states that character is the values of human behavior related to God Almighty, oneself, fellow human beings, environment, and nationality manifested in thoughts, attitudes, feelings, words, and actions based on norms religious, legal, etiquette and cultural norms. Furthermore, Samani (2012) argues that character can be interpreted as a basic value that builds a person's personality, formed either by the influence of heredity or environmental

influences, which distinguishes it from others, and is manifested in his attitudes and behavior in daily life. A similar opinion was also conveyed by Wibowo (2013), that character is a way of thinking and behaving that characterizes each individual to live and work together, both within the scope of the family, community, nation and/ or state.

From the aforementioned opinions of the experts, it can be concluded that character is something found in individuals that characterizes individual personalities that are different from others in the form of attitudes, thoughts, and actions. The characteristics of each individual are also influenced by the teachers or school environment. Teachers' efficacy in teaching the character education is needed for it can change their students' characters to either be better or worse. The term character education itself was first popularized by Thomas Likhona (1991) who believes that there is an absolute moral existence that is a reference in life, so that absolute moral needs to be taught to young people so that they understand exactly what is good and right. Likhona agrees with the existence of universal moral values that are absolute (not relative) originating from the religions of the world, which he refers to as "the golden rule". Values belonging to the golden rule include tolerance, morality, and responsibility.

The involvement of educational institutions to realize character education for the younger generation is a necessity. In addition, the role of educational institutions is also needed to carry out the nursery of character education that can be in contact with the niches of national education. The nature of national education is very diverse in its identity and has very valuable norms and traditions to build the nation's character. Educational institutions play a role in providing the formation of an honest, courageous and responsible community culture. The issue of character does not only require a theoretical study, but it requires exemplary teachers (Sutisna, Indraswati and Sobri, 2019). The creation of a dignified culture in society does not occur because it is passed down through birth, but is digested through the learning process.

Character development for students is a process that is not possible to be done instantly and the results cannot be measured immediately. Therefore, a teacher must have persistence and high motivation to carry out the task of developing these positive characters. Persistence and motivation are closely related to the construct of self-efficacy where a high sense of efficacy tends to encourage teachers to try hard to teach as well as possible even in situations that inhibit (Gibson & Dembo, 1984).

Furthermore, Gibson & Dembo (1984) states that teacher efficacy consists of two components, namely teacher's personal and general teacher's efficacy. Teacher's personal efficacy is the teacher's belief that he has the ability as a teacher. While efficacy is generally related to a teacher's belief that environmental factors determine success. It can be concluded that the efficacy of teachers in character education is a combination of teacher efficacy in both personal and general notion. In schools, teachers have a great responsibility to develop character education as they are considered as prominent figures by their students (DeRoche & William, 2009).

Aside from being a prominent figure or a positive model for students, teachers are also required to be able to reflect moral values in the context of the curriculum, create a

moral classroom climate, and provide opportunities outside the classroom for students to apply good characters through extra-curricular activities, tutorial groups and others (Bohlin & Ryan, 2001). Some research that has been done about teacher efficacy shows that teacher efficacy influences the success of students' character development (Brooks & Goble, 1997). Teachers who have high efficacy for their ability to develop student character have a correlation with increasing good character in students. Conversely, teachers who have low efficacy tend to fail in developing student character (Wynne, 1991). Therefore, it is clear that teacher's self-efficacy is needed so that teachers can carry out character education optimally.

3. The Dimensions and Determining Factors of Religiosity

Ancok and Suroso (2001) add one more foundation that can affect self-efficacy, namely the religiosity factor. They define religiosity as diversity covering various kinds of dimensions that do not only occur when someone performs ritual behavior (worship), but also performs other activities that are driven by supernatural powers. The source of the religious soul is an absolute sense of dependence, the existence of fears of threats from the surrounding natural environment and human beliefs about all its limitations and weaknesses. According to Glock & Stark (in Ancok & Suroso, 2001) the dimensions of religiosity consist of five types, namely:

1) Dimension of belief, is an ideological dimension that gives an idea of the extent to which a person accepts things that are dogmatic from his religion. In Islam, the dimension of faith concerns the belief in faith in Allah, the Angels, the Apostles, the books of Allah, heaven and hell, and *qadha* and *qadar*.

2) The dimensions of worship or religious practice, is the ritual dimension, namely the extent to which a person carries out his ritual obligations, for example prayer, fasting, zakat, pilgrimage, reading the Qur'an, prayer, *zikir* and others, especially for the Muslim.

3) The dimension of practice or consequences, refers to the degree to which a person behaves motivated by the teachings of his religion, namely how individuals relate to their world, especially with other humans. These dimensions include caring behavior, cooperation, philanthropy, upholding justice and truth, being honest, forbearing, not stealing, obeying Islamic norms in sexual behavior, striving to live fruitfully in Islam, and so on.

4) Dimension of knowledge, refers to what level of knowledge a person has on the teachings of his religion, especially regarding the basic teachings of his religion, as contained in his holy book. In Islam this dimension concerns the knowledge of the contents of the Qur'an, the main points of teachings that must be believed and implemented, Islamic laws, Islamic history, and so on.

5) Dimension of appreciation, refers to how far a person is in feeling and experiencing religious' frame of mind. This dimension is manifested in the feeling of being close to God, fulfilling emotional state of his prayers, feelings of peace of

happiness, submission, solemn feelings when worshiping, and so on (Ancok & Soroso, 2001).

Dimensions of religiosity can be formed well to understand *aqidah*, spiritual, *ihsan*, science and practice, particularly if five dimensions become a unity that are interrelated with each other. But it is different with Lenski (in Krauss, at all, 2005: 131) who argues that the dimensions of individual or group religiosity consist of four dimensions namely:

1) Associational dimension, namely the relationship dimension includes the frequency of worship involvement. For example: how often does someone pray and often read the Qur'an.

2) The communal dimension, which is the dimension of relationship to choices and virtues with God. For example: fasting, giving alms and so on.

3) Orthodoxy doctrinal dimension, namely the dimension of acceptance of religious knowledge determined by the scriptures. For example: belief in the existence of heaven and hell, living the pillars of faith and Islam, avoiding all prohibited features.

4) The dimension of devotional, namely the dimension of involvement of personal relationships with God. For example: evening prayers, *duha*, *dhikr*.

According to Kibuuka, 2005: 76, the dimensions of religious character, consisting of five dimensions, namely:

1) Religious belief (the ideological dimension), which describes a person's belief in accepting dogmatic matters in religious teachings. Every religion has rules that are implausibly obeyed and trusted by every adherent.

2) Religious practice (the ritualistic dimension), which explains a person's actions in practicing religious duties in accordance with their religion, for example in Islam the main thing that must be done is the obligatory prayer of 5 times, reading the Qur'an, praying, the *sunnah* and others .

3) Religious feeling (the experiential dimension), which is related to a person's feelings about religion that are beginning to be felt on the presence of god that is associated with direct experience in life's journey.

4) Religious knowledge (the intellectual dimension), which relates to knowledge, scientific understanding and memorization of one's teachings on which the religion is based.

5) Religious effect (the consequential dimension), which is related to knowledge, identification of cause and effect, practice experience, and belief. This relates to the behavior of a person who is motivated by religious teachings in each stage of his life.

Based on the description above, the researcher divides the dimension of religiosity that will be used in this study in reference to the theory developed by Ancok and Suroso (2001), and Nashori and Mucharam (2002). This is done with consideration that the two formulas essentially divide religiosity in five dimensions, with the same essential meaning. By referring to and paying attention to the dimensions of religiosity as already

mentioned, the researcher divides religiosity into five dimensions, namely faith, worship, morals, *ihsan*, and science.

a. Dimension of *Aqidah* (Ideology)

This dimension of *aqidah* shows the extent to which a person is convinced of his religious teachings, which are fundamental and dogmatic, where the core of this dimension is monotheism. According to al-Faruqi, monotheism is one's action in believing that Allah is the One, the Ruler of all that exists, and the Absolute Creator. This act of realizing God was followed by a number of things that followed. According to Nashori and Mucharam, this dimension is the relationship between humans and their beliefs, especially believing in the pillars of faith, namely faith in Allah SWT, faith in angels, faith in the scriptures, faith in the Prophet, faith in the day of retribution, and faith in the provisions of *qadha* and *qadar*. Specifically, with regard to the day of retaliation, Ancok and Suroso refer to it as heaven and hell.

b. Worship Dimensions (Ritual)

This ritual dimension refers to the extent to which the relationship of the level of obedience of individuals in carrying out ritual worship is ordered by the religion they hold. The dimensions of ritual are closely related to the implementation of one's worship, intensity, and frequency, especially in terms of worship that has been standardized (especially in terms of rules and procedures) such as *mahdhah* worship, where the Islamic religion has governed the terms and pillars of *mahdhah* worship that will be carried out by someone. According to Ancok and Suroso, the dimension of *mahdhah* worship consists of performing the five daily prayers, performing fasting, performing zakat, performing Hajj and *Umrah*, reading and understanding the Qur'an, praying, *dhikr*, performing *qurban* worship and undertaking prayers at the mosque during Ramadan, and so on.

c. Dimensions of Charity (Practicing)

This dimension of charity shows the extent to which a person's behavior is motivated and driven by the teachings of the religion they hold. Nashori and Mucharam revealed that: the dimension of charity as a form of religion, will be reflected if individuals are able to behave well and positively to others, motivated by religion, such as: friendly towards others, helping others, defending justice, upholding the truth, avoiding adultery, respecting time and discipline, being responsible, being serious in working and studying, refraining oneself from corruption, avoid doing gamble and cheat, leaving off stealing, and so forth. From the above views, there are several indicators that always appear as indicators of the dimensions of Islamic religious charity, namely (1) helping others (including charitable), (2) keeping the mandate (responsible, trustworthy), (3) being serious in study and work (striving to live successfully according to Islamic standards), (4) be watchful about using money (not taking bribes and bribing, gambling). In addition to the five indicators above, there are several indicators that appear according to one opinion, namely (5) *istiqomah* (consistent), (6) defending the weak / oppressed, (7) not

being wasteful and redundant, (8) fighting for truth and justice, (9) telling the truth, (10) seeking fortune in a lawful way, (11) respecting people, (12) caring for the environment, (13) improving the lives of others, (14) complying with applicable regulations (maintaining Islamic ethics in all aspects life), (15) adhering to Islamic norms in sexual behavior (avoiding adultery), (16) friendly and kind to others, (17) democratic, and (19) not being self-destructive.

d. Dimension of *Ihsan* (appreciation)

This dimension shows how far the relationship of individuals in feeling and experiencing religious practices (feeling always under the supervision of Allah SWT in daily life). The basic concept of *ihsan*, is *anta'buda allaha kaannaka tarahu, fain lam takun tarahu, fi innahu yaraka* (worship God as you see Him yourself, and if you cannot see Him then rest assured that God always sees you) (Abdullah, 2002). According to Ancok and Suroso, the dimension of *ihsan* is the feeling and experience of individuals in believing in the presence of Allah SWT in their daily lives, such as feeling of calm and peace in living a social life with fellow human beings, the belief of receiving rewards for all actions carried out, profound fear when violating His prohibitions, feeling close to Allah SWT, and compelled to always be strict in carrying out His commands.

Meanwhile, Nashori and Mucharam, stated that:

"*The dimension of Ihsan is the emergence of the feeling of being answered by the prayer spoken by individuals and heard by Allah SWT, the feeling of emotion when hearing the names of Allah SWT chanted (for example the sound of the call to prayer and the strains of the verses of the Koran), the feeling of inclination when performing worship, the feeling of being close to The Almighty and the Enthusiast, the feeling of being saved by Allah SWT, and the feeling of gratitude for the ease that is given to the Individual who is from Allah SWT throughout his life.*"

e. Dimensions of Science (knowledge)

This dimension relates to a person's knowledge and understanding of his religious teachings. According to Ancok and Suroso, someone who has a religion, at least knows the main things in the dimension of science, including regarding beliefs (*aqeedah*), religious rituals (worship), daily behavior and personality (morals). Based on the description above, it can be understood that the dimensions of religious character are very closely related to what has been written in the Koran and the Koran is the main bases of the religion of Islam, as well as life guidelines that contain issues of *aqidah*, worship, morality and mercy, as well as science and knowledge. The scope of the dimensions of science in this study consists of three dimensions, namely belief (*aqīdah*), religious rituals (*ibādah*), and daily behavior and personality (*akhlāk*). All three are based on the Divine *Kalam* Rabbi (al-Qur'an) and the words of the Prophet Muhammad (al-*Hadiṣt*).

These dimensions have been integral part of the significance criteria of religiosity in teachers' efficacy. This is due to the character of teachers as a role model where good

traits mentioned in the dimension of practicing and appreciation should be possessed. In school and character education, this will remain true because students will also reflect the topics taught to the figure of teachers in the classroom especially in a religion-oriented school model like the Integrated Islamic School.

4. The Relatedness of Religiosity to Teachers' Efficacy in Integrated Islamic Schools

Religion, in the sense of Glock & Stark (in Ancok & Suroso, 1995), is a symbol system, a belief system of value, and an institutionalized system of behavior, all of which are centered on the problems subsisted as the most meaningful (ultimate implication). Wulff explained that religion is something that is deeply felt, which is in contact with one's desires, requires obedience and rewards or binds someone in a society (Ancok & Suroso, 2001). Religiosity is something that is more focused on behavioral, social, and is a doctrine of every religion or class. The doctrine possessed by every religion must be followed by every devotee. According to Shihab (in Nashori & Mucharan, 2002), religion is a divine provision revealed to His Prophet to guide human life. Based on the definitions that have been stated above, it can be concluded that religion is a belief, value system and behavioral system that guides a person's actions towards God, others, and oneself. And religiosity is a form of human relations with their creators through religious teachings that have been internalized in a person and reflected in their attitudes and behavior.

Law No. SISDIKNAS 20 of 2003 mentions education is a conscious and planned effort to create an atmosphere of learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves and the community. Education is preparation / provision for some activities / decent work. Education should be guided by the law to make it appropriate (correspondent) with the results of psychological analysis, and follow developments gradually, both physically (outwardly) and mentally (inner / soul). The integrated Islamic school network applies character education that is connected with the character of the prophet Muhammad SAW through his life stories. Character education has a higher meaning than moral education, because it is not just teaching what is right and what is wrong. More than that, character education instills habits about good things so that students become understand (cognitive) about what is good and wrong, emotional state (affective) good values and its application (psychomotor). In Islam, the character that exemplifies the *Ummah* is the SAFT character which is the characteristics of the Prophet Muhammad which include the characteristics of *shidiq*, *amanah*, *fathonah* and *tabligh*. The exemplary character in Islam is very thick with the characteristics of the prophet Muhammad. The character is commonly referred to as the SAFT character, which is the 4-character traits of the Prophet including *Shidiq*, *Amanah*, *Fathonah*, *Tabliq* (Hidayatullah, 2010). The four characteristics of this prophet by some scholars are referred to as characters that are inherent in the Prophet's life.

a. *Shiddiq* (honest or truthful)

Prophets and apostles have a truthful nature in all aspects of their lives, be it behavior, deeds and words. The honest nature of the prophet and apostle is absolute, and distinguishes it from other humans who must prove to act upon these qualities. This trait can be resulting in indicators that are truthful in actions, words, agreements, and hearts. Honest also has many indicators, including:

1) Reliable, truthful, uncontaminated, genuine, credible, honest hearted, earnest and modest;
2) Forthright, open, straightforward; and
3) Sincere.

In addition, along with the development of the Indonesian language, there are other expressions that are commensurate with the meaning of honesty, namely integrity, truth, straightness (heart), innocence, openness, candor, sincerity, credibility, morals, and validity. The opposite trait of honesty is cheating (Djokosantoso, 2009). The meaning of honesty is in harmony with two words in Arabic, namely *Al-Shidq* and *Al-amanah*. *Al-Shidq* according to Arabic experts means health, validity and perfection. *Al-Shidq* is also used for information or news that is in accordance with reality, while *Al Kidzb* is news that is not in accordance with reality. News that is in accordance with reality is called *Al-Shidq*, because it is unadulterated and contains no lies.

b. Trustful (trustworthy)

Amanah generally means being responsible for what he carries, keeping promises, carrying out orders, fulfilling justice, giving appropriate laws and being able to carry out things according to the agreement. Trustworthiness is the effect of being honest. Someone who is honest will certainly be trusted by others.

Behavioral indicators of the nature of this mandate are:

1) Maintain what is entrusted by others
2) Maintain security and peace
3) Trustworthy and loyal.

Synonyms of the word trust are virtuous, accurate, trustworthy, sincere, honest, heartfelt, while the antonym is betrayal. The word "mandate" means to entrust, account for, delegate or surrender. *Amanah* is a form of integrity and high commitment for the encumbrance entrusted by one party to another party deemed capable of carrying it out. Considering the difficulty of carrying out the mandate, God ordered humans to be selective in choosing someone who is veracious, worthy and considered capable of carrying it. Because giving a mandate not to the right person is a careless and unjust attitude, because it is putting something out of place. Giving a mandate must also look at the level of ability and capacity of someone who receives it, so that he is able to carry it out properly and optimally.

c. *Fathonah* (Smart)

Prophets and Apostles have an intelligent nature, meaning that they are smart, healthy in mind, sincere in heart, and sharp in their feelings. This intelligent quality can appear together with the three other mandatory characteristics of the apostle. One who is deemed as honest, trustworthy and *tabligh* surely has an intelligent nature. In addition, being witty also means that the apostle has the intelligence in choosing the right method in conveying *da'wah*, meaning that the Prophet Muhammad had intelligence and clarity in seeing the momentum (timing), conditions, and strategies to be applied to the community. From this, it can be understood that the intellectual nature can be derived in indicators of behavior, namely:

1) Can solve problems,
2) Possessing healthy mind,
3) Having sincere heart,
4) Possessing sensitivity and empathy,
5) Knowing the right way to communicate.

Other indicators as suggested by Djokosantoso about the intelligent nature of the Prophet are marked by both high intellectual and professional characteristics.

d. *Tabligh* (Deliver)

The nature of conveying is closely related to the Prophet's mission. All Muslims are required to deliver so that the message of God is spread throughout the world and heard by all humanity. While the indicators of the nature of delivering themselves are:

1) Delivering Islamic treatises in the form of giving advice or reminding others,
2) Be consistent in doing God's commands.

In addition to these indicators, *tabligh* which is one of the characteristics of the Prophet Muhammad that must be imitated include telling the truth to all humans. This is still associated with honesty. Not only conveying, the nature of *tabligh* also includes the willingness and ability to explain all the commands and prohibitions of God, so as to avoid the nature of *kitman* which means to hide. *Tabligh* is the attitude of always conveying the veracity; never conceal what is mandatory and being communicative (Djokosantoso, 2009). These characters are necessary to be possessed by teachers in developing and teaching character education to their students particularly in integrated Islamic school which vision and mission is also related to the Islamic values and concept. Teacher's self-efficacy in this case also means that they are being compelled by their religious knowledge and concepts. Thus, they are able to deliver the subjects to their students convincingly. Students will be able to determine whether the topics or values are delivered with conviction and firm belief or not. This credibility is important for in order to change and instill the concept of Islamic values to their students; teachers must become believable. That can only occur when they are strongly confident, poised, assertive and convincing (self-efficacy) with their Islamic knowledge which include Quran, Sunnah as well as the Prophets' characters.

5. Conclusion

Teachers are the main axis of education that determines the progress of a nation in the future. Teachers play an important role in student learning (Gentrup, Lorenz, Kristen & Kogan, 2020, Dietrich, Dicke, Kracke & Noack, 2015). They are also the most influential component towards the creation of quality educational processes and outcomes (Mulyasa, 2005). Therefore, teachers are considered to have a very central role in creating quality education in order to achieve the progress of a country in the future. This remains principal to the presence of integrated Islamic schools in Indonesia which curriculum is implementing the concept of Islamic education based on the Qur'an and As Sunnah (Rohmawati, 2019). The operational concept of SIT is an accumulation of the process of civilizing, inheriting and developing Islamic teachings, Islamic culture and civilization from generation to generation particularly in emulating the characteristics of Prophet Muhammad SAW as a role model. Teachers who are the key actors should also comprehend, understand, possess and implement the Islamic characters and values which are aligning to the vision and mission of integrated Islamic school. Thus, the needs of teacher who has the quality of religious aspect reflected in Islamic values are fundamentally urgent to be provided in this type of school which emphasizes in character education. More importantly, religiosity has also been regarded as one of the indispensable elements of teachers' efficacy. Therefore, these two attributes, religiosity and teachers' efficacy are interconnected and must be present in the qualification of teachers especially in order to provide the quality character education in integrated Islamic school in Indonesia. As a suggestion and recommendation for aspiring researchers in this topic, the interconnectedness between religiosity and other subjects taught in SIT can be further examined for future study.

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